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WEEKLY REVIEW.

—The *Bombay Gazette* supposed a letter that appeared in our columns to have been written by a missionary, and made it the occasion of some disparaging remarks about missionaries. In our last issue we stated that the letter was written by a gentleman of the civil service. Perhaps our readers imagine that the *Gazette* has acknowledged its error and withdrawn its remarks. We are sorry to say that our contemporary has taken no notice of the correction. The following lines might be helpful to editors of newspapers, as well as others :

Dare to do right ! dare to be true !
Keep the great judgment-seat always in view ;
Look at your work as you'll look at it then,
Scanned by Jehovah, and angels, and men.

—A correspondent of the *Friend of India*, speaking of the funeral of Livingstone:

One's thoughts continually centre in Jacob Wainwright. Amidst all the strange and moving grandeur of the scene he remained absorbed in charge of the coffin until it was finally lowered in the grave. His eye *never* wandered from it. And at the end of the service he was found alone in a corner of the Jerusalem Chamber crying and sobbing inconsolably, and replying to every word of kindness addressed to him—"I have buried my master. I have buried my master." The devotion with which Jacob Wainwright and Chuma and Susa discharged their trust to their master is most touching; and the Rev. Mr. Price of the African Orphanage at Nassick may indeed feel that God has wonderfully blessed his labours. How they brought Livingstone's body from the centre of Africa down to Zanzibar will be a story told to the end of time to the honour of the Negro race and the glory of Christian Missions. It is so strange, too, that it happened that Livingstone should have been tended on his deathbed, and his bones borne into Westminster Abbey, by men of the race to the redemption of which he had sacrificed his life.

The men who showed this devotion were not found by Dr. Livingstone, nor were they in any sense a fruit of his missionary effort. They were supplied to him from Bombay. Originally slaves, captured and emancipated by H. M.'s ships and brought to India, they were here brought to Christ.

—The *Times of India* says that the effect of the treaty made with the Sultan of Zanzibar last year, ostensibly for the suppression of the slave-trade, has been to relieve the Arab slave-dealers of the tax imposed by the Sultan, and thus render the trade more profitable. The traffic *increases daily*. Captain Elton, under the instructions of Dr. Kirk, proceeded to the continent from Zanzibar and succeeded in emancipating ten slaves belonging to Indian subjects ; during this time five caravans with 340 slaves passed triumphantly by.

The only act of interference indulged in was the washing of the wounds of a poor woman who had been brutally flung against a tree for slipping her rope, and who came screaming to Captain Elton, with one eye half out, and her face and bosom covered with blood. Sixteen women and lads, chained together into a gang with iron neck rings, were mere skeletons, their parchment skins being torn with thorns, and coated with mud and all foulness. But nothing could be done for them; they went their way, having been bought for thirty-five dollars a head all round at Kilwa, the purchaser undertaking the risk of smuggling them to the island of Pemba.

And here we have been glorifying ourselves in the eyes of all mankind for our treaty with the Sultan. The whole thing is to be done over again. The amiable Sir Bartle is perhaps not the man to deal with this particular evil.

—When Jonah received the command to go to Nineveh and denounce the wrath of God upon that city for its iniquity, he reasoned after this manner: I obey this command and go to that city of idolaters ; I preach to them in the name of Jehovah, whom they know not; they repent or they do not repent; say, they do not repent; in that case God will destroy the city ; what then will have been gained by the preaching ? why should I go on such a hazardous and bootless enterprise ? but say that they do repent ; in this case the tender heart of God will be mollified toward them, and no judgment will come upon them ; *then* they will turn to me and say, What proof is there that you have been sent of God ? how do we know but that you are a lying prophet ?—It was the anticipation of this result that made Jonah shrink from the duty assigned him. Some time ago a great famine seemed to be impending in Bengal, and the Government went to work very energetically to meet the threatened disaster; and not without success; instead of hundreds of thousands perishing for want of food, grain in abundance has been supplied and very few have died of starvation. But now the tendency in certain quarters is to deny that there was any danger of famine, and to make light of the pains taken and expense incurred in affording relief. The very success of the efforts to deal with the evil have made some people sceptical of the existence of the evil. There is little doubt that very exaggerated opinions were entertained of the probable extent of it ; it is matter of thankfulness that it is limited to a somewhat circumscribed area ; but let us not make light of the beneficent measures to which we owe the fact of its restricted range. To try to bring a reproach upon the Government of India because of its energy and liberality, is simply to bid them be still hereafter when the 'wolf' cry is raised and let things slide in the good old fashion.

—*Eighty gallons of beer*, besides arrack, for fifty men, in one day. This was the allowance to a body of Hussars, at Bangalore, Christmas Day, the day when the murders took place for which certain soldiers were tried lately at Madras. The above statement was made in court.

—Mr. Kursondas Mooljee had the reputation of being one of our boldest reformers. Yet he, it appears, did not venture to go to England until he had secured a paper from his friend Mr. Kursondas Madhavadas, binding himself as follows :

I will dine with you openly on your return from England, and will assist you, as far as it lies in my power, to get you out of caste difficulties.

—There is no school like the school of affliction. In this school the Pope might have been regarded as a not very hopeful scholar, being thwarted in his development by the *Non possumus* and the *Semper eadem ;* but even the 'infallible' one is learning. May 5th, he granted audience to a deputation of 500 Frenchmen and Americans, and told them distinctly that "no reliance should be placed on governments to obtain peace; we should only rely on Christ." Better late than never. The history of the Papacy has been the constant repetition of the mistake here pointed out.

—The *New York Post* lately published some statements regarding the consumption of liquor in the United States, said to have been compiled from official documents. The amount of money spent for intoxicating liquors during 1870 was $ 1,487,000,000, or about three hundred millions stg. It is inconceivable, however, that liquor of this enormous value should have been sold in the country. A good deal of the liquor probably passed through various hands, at wholesale and retail, and the total of sales would accordingly be much in advance of the amount actually consumed. However, we are told that there are 140,000 licensed liquor-saloons in the United States, which will give an idea of the greatness of the Crusade waged by the women.

—The receipts of the Wesleyan Missionary Society for the foreign work were last year £166,458. 27 fresh missionaries were sent out. The Society has 963 circuits in different parts of the world; 3663 chapels ; 170,527 church-members.—The Church Missionary Society's receipts were last year unprecedentedly large,—£196,525. There were two legacies amounting to £18,000. In addition £43,500 has been invested by two gentlemen in behalf of the Society.—Receipts of the Religious Tract Society, £137,705.—The receipts of the British and Foreign Bible Society have been enormous,—£220,166. Issues 2,654,080.

—Messrs. Moody and Sankey have visited Greenock, and their visit has been attended with remarkable blessing. Not a meeting "without overflowing attendance, wonderful interest and unquestionable fruit." At one Bible-meeting 2,000 were present. After a meeting of working-men in the Town-Hall, 800 remained for the inquiry-meeting. These evangelists have also visited Paisley, and with the same results. At one meeting 400 inquirers remained. The work in Glasgow continues with unabated power. Mrs. Barbour in the *Christian* says: "It has been whispered that data exist for believing that not fewer than 5000 young

men have been gathered in during the progress of the work." There have been special services in Aberdeen continued ten weeks, resulting in the estimated conversion of about 700.

—THE following words in the *Christian* of April 30, are well worthy to be pondered and widely repeated:

In these days of a greater, more wide-spread awakening than we have ever known before, surely very soon, if not yet, the place, the town, the church where Christians are dull, and sinners not won for Christ, will be the exception, and not the rule; a marked place of calamity, disease, and death, to be deplored, prayed over, taken to the mighty Master over and over again until He rise up and help us. We have expected too little, and, the Lord's rule being "according to your faith," we have received little. But there is more than simple failure in this unbelief. It is sin and sorrow. It robs the Lord of his glory, yea, ties the very hands of Jesus (as far as we are concerned). "He could not do many mighty works there because of their unbelief." We read "He laid his hands on a few sick folk." Yes, individuals get the blessing; but it is as nothing compared with what He is ready to do for us. Oh, let us "stay" Him, and get not personal blessings only, not blessings few and far between for others, but expect and take great things from our God.

—THE Rev. W. Taylor was preaching at Palaveram, 12 miles from Madras, four evenings of last week. Fifty professed to find the Lord.

—*Friend of India*:

Caste and fashion are rapidly giving way in Egypt as in India, and the reformer is the schoolmaster. The establishment that gives most evidence of progress is the first Oriental public school for girls, originated by the third wife of the Khedive. That lady purchased a large house in a thickly-populated locality near the dancing dervishes, built around it a quadrangle of spacious buildings, handed them over to the control of the Education Department, and herself defrays the whole cost of their maintenance. The school is free to all, and though it has only been open about four months there are already 206 boarders and 100 day-scholars, all Arabs or slaves. Here are three hundred Egyptian girls, aged from seven to twelve years, divested of the veil, yet modest and retiring; clothed in European frocks and shoes, with pink pinafores, and their hair plainly dressed in Western fashion. They sit in school on forms at desks—not squatting on the ground; in the dining-rooms they are ranged in rows down long tables, and use plates, glass tumblers, and napkins, as if they were in a French restaurant. One cannot imagine how the girls endure life when they return home.

We have very little hope of the amelioration of society in Egypt, or elsewhere in the East, as long as polygamy continues. It is the third wife of the Khedive who has established this school. But it may be argued, perhaps with reason, that the tendency of such education as is referred to in the above notice will be unfavourable to the continuance of polygamy. There cannot be society, in any proper sense, where polygamy obtains. We should like to see some movement made by Mahomedans in India to bring about the abandonment of this pernicious custom. It is a millstone about the neck of every nation that allows it, forbidding them to win the race or even to approach the winners.

A Pastoral signed R. Calcutta, F. Madras, and H. A. Bombay, addressed to the Clergy and Laity of the three Dioceses of India, has appeared in print and is attracting criticism. In this Pastoral the Bishops call upon the clergy and laity of their flocks to strive by sacrifices, by active exertions, by example, to promote the evangelization of the 240 millions of India. But this is just what the clergy must not think of doing, say the newspapers; the ecclesiastical establishments of this country are maintained from the revenues of the country, especially that they may minister to the Christian servants of the State, and if they choose to occupy themselves with the evangelization of the country, they must give up their share of its revenues. According to this conception they are precluded from such efforts as they are here exhorted to put forth. If they wish to be free to engage in missionary work, they must disengage themselves from their present charges, renounce their salaries, and place themselves on the footing of other missionaries. They are now in a false position if they propose to labour for the evangelization of the country. We can hardly suppose that the Hindoos, Mahomedans and Parsees will pay the taxes imposed upon them with a good will, when the clergymen supported in a somewhat princely manner from these revenues are striving to overthrow Hinduism, Mahomedism and Parseeism. It is very true that the servants of Christ owe strict fidelity to the Master, and are bound to seek the spiritual good of all; but then their Master does not put them in a false position, by condemning the heathen, before they are converted, to support these good men. This would only intensify the difficulties that now hinder the heathen from perceiving the claims of the Gospel. To carry on a work of proselytism at the expense of those who are to be won over, may be in accordance with the military rule, In the enemy's country live on the enemy; but the weapons of our warfare are not carnal, and a very different rule appears to have influenced the Apostles. It is in no captious spirit we make these remarks. We think that the conception of duty embodied in the Pastoral, is quite correct; the servants of Christ may not ignore the Natives of this country, or withhold from them the truth that is unto salvation. But the servants of the Gospel are required to gather out the stones; as men are constituted, a stumbling-block is put in their way when the taxes which they pay to the State are used for the maintenance of ministers labouring to overturn the beliefs of the people.

Why there should be a special outburst of feeling because of this Pastoral, we see not. Bishop Douglas has for years been taking an active part in connection with the Missions of this Presidency. It is in consequence of his appeals that missions have been commenced at several places where previously the Church of England had no missions. He is the chairman of the S. P. G., the C. M. S. and the S. P. C. K. Committees. It is he that has got out the Mission Fathers, priests of the Order of St. John. We have the impression that he finds much more occupation in connection with the missions of the Presidency, than in connection with the establishment proper.

THE *Lucknow Witness* has a brief notice of an article on "The Coming of Christ" found in our issue of the 16th instant. We think we may fairly complain of the tone of this notice. We said that the event for which believers are warned in the New Testament specially to prepare, is the coming of the Son of Man. The *Witness* says:

We have always had an idea that the belief of what was false was continually to be deplored. We are left in some doubt as to whether the writer means to say that the Holy Spirit deliberately taught that which was not true, in concession to the prejudices of the day and for the sake of securing the ends above mentioned, or whether God simply overruled the permitted ignorance of the Apostles to obtain those ends. The article certainly seems to sanction one or the other of these ideas.

Was the first advent of the Messiah expected for 4000 years? The promise of the coming Saviour was given to Eve immediately after the fall, and there was no intimation given that he would not soon appear. Will any one say that the believers of those forty centuries were the victims of deception because they were led to expect him and he came not? We are told that the prophets of the former dispensation searched diligently 'what manner of time the Spirit of Christ which was in them did signify,' when testifying of the sufferings of Christ and the glory that should follow, but we never heard the charge of deception brought against these prophecies because there was no clear intimation of the interval that should elapse. Addressing Christians of the 1st century, Peter, in his second epistle, bids them "look for and haste unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." "Seeing that ye look for such things, be diligent that ye may be found of him in peace." This epistle we suppose to have been written by the inspiration of the Holy Spirit; and we understand by it that it was the will of the Lord that saints in that age, and in every age, should live in expectation of the glorious advent of Jesus. James, exhorting his contemporaries to patience, says, The coming of the Lord draweth nigh. Timothy is solemnly charged by Paul "to keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ." Did truth require Paul to say 'unto death,' rather than unto the appearing of Christ? Far be such a thought. The Spirit of truth gave Paul the language he used. Writing to the Thessalonians Paul says; "This we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent (anticipate) them that are asleep." The pronoun used is in the first person plural, and shows plainly that the Spirit of God was not willing that believers of that generation should be without the expectation of the glorious advent of Christ. This is in the first epistle to the Thessalonians: see also the 2nd, ch. i. 7. In ch. ii. he tells them that there is to be an apostasy first and the revelation of the man of sin, but there is nothing to intimate how long this interval should be. These Thessalonian Christians have their vocation thus described: "Ye turned from idols to serve the living and true God, and to wait for his Son from heaven." In 1 Cor. xv. 51, 52, Paul says: "Behold, I show you a mystery: *We* shall not all sleep, but *we* shall all be changed,—at the last trump." We might multiply quotations, but we have sufficiently shown the truth of our affirmation. We cite merely our Lord's word concerning John: "If I will that he tarry till I come, what is that to thee?" From this the opinion became current that John was not to die.

A FRIEND has sent us a pamphlet by J. N. D. entitled "Deliverance not Pardon Only: in reply to R. Pearsall Smith." There is a great want of perspicuity in the style of

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this pamphlet; we have read some of its sentences half a dozen times without being sure that we have grasped the meaning. Here, for example, is a sentence:

Mr. S. does see liberty before God and from sin which is by faith, though not scriptural on this point either, as we shall see; but he compares a Christian state with those who are under the bondage of the law, or Romans viii., instead of comparing it with Christ glorified or down here, and hence falsifies that state as well as lowers the standard.

This pamphlet is exceedingly dogmatical. Here are some specimens of his language:

"This statement is not scriptural:—and falsifies the whole truth on the subject." "I find the false principle of conformity to Christ here." "The system is all false." "The principles are quite false." "We have again false doctrine." "False doctrine is the consequence." "The use of the Epistle to the Hebrews I believe to be wholly false." "The whole doctrine is error." "Now this is a false doctrine." "All this is unscriptural error." "This falsifies all."

There is an *ex cathedrâ* tone about the whole, as though J. N. D. had determined what truth was, and no man could righteously impugn his teaching. His theory is this: "Conformity to the image of Jesus Christ is in glory." The conformity to Christ demanded is not in things wherein conformity is possible, but in things wherein conformity is not possible. The pamphlet appears to be well fitted for those who acknowledge the infallibility of J. N. D. One could hardly find a greater contrast to the style than that presented by Mr. P. Smith's letter, elsewhere quoted. The latter is certainly more in accordance with Paul's instructions to Timothy: "The servant of the Lord must not strive; but be gentle unto all, apt to teach, patient, in meekness instructing those that oppose themselves."

THE *Indian Evangelical Review* for April says:

The history of Christianity in India presents few instances of rapid growth and success so remarkable as that now furnished by the American Methodist Church.

After a notice of the way in which this work has spread and is spreading, the *Review* says:

On several points there would inevitably be difference beween the Methodists and other Christians with whom they would be brought in contact. We apprehend that a fair and courteous discussion of some of these points, if in conducting it the objectionable features of theological controversy could only be guarded against, might, by exciting attention and stimulating interest in religious matters, ultimately further the cause of truth. An attempt of this kind was made at Poona, in the publication of the "Poona Tracts," appearing at intervals of one month. Into the merits of the discussion, as it affects points of doctrine, it is not our province to enter; yet we may be allowed to express our regret that this attempt was not made in a manner different from that actually adopted. The very first sentence of the first tract of the series could not have been more injudicious than it was, nor any better designed for frustrating entirely the purpose which the writer had in mind. In opening a theological discussion entered upon with a view of showing Christians their doctrinal errors, and leading them to discard them, it is hardly prudent to begin by denouncing the opinions of one's opponent as soul-destroying heresies—especially if that which follows, viewed simply as a piece of argument, utterly fails to support the proposition.

An article on "A Paid Native Ministry," by Rev. I. Allen, Dacca, has the following:

The Indian churches must return to the simple organization, the voluntary, unpaid labours, the aggressive spirit, the holy, restless zeal of the primitive Asiatic Christians, ere they can attempt their work, emulate their success, or even maintain efficiently the spiritual life they now have; for the artificial ecclesiastical arrangements possible to, or produced by, the accumulated wealth and leisure of European civilization are out of place among the less advanced and poverty-stricken populations of India. And until the foreign societies are led to perceive the apparent paradox that the wealth they lavish on the native ministry and churches tends to impoverish them and to impede the progress of Christ's kingdom in India, there appears little hope of our seeing a revival of primitive Christian zeal and success therein.

We urge nothing very new or startling; we simply assume, what is generally admitted, that the present foreign-paid stipendiary system, however expedient in the past or present, is utterly inadequate to the accomplishment of the end in view—the evangelization and Christianization of India—nay, more, must be largely abandoned ere that work be done. For all history exclaims against any large population being thus Christianized: it contradicts the genius of Christianity, which is God-aided self-help. The foreign churches will find it impossible to bear such a burden; and their very success will impose a limit in this direction impossible to be passed; while no ground exists for believing that the Indian Christian community will be more ready in the future for the beginning of a new state of things than at present.

We need not say that we agree with the opinions here expressed, having abundantly advocated the method here recommended.

The Bombay Guardian.

SATURDAY, MAY 30, 1874.

THE VEIL.

"If one could only tear the veil from between them and the *real;* but there it hangs." This was the expression of Lady Wellwood Moncrieff, wife of the Rev. Sir Henry W. Moncrieff, a little before her death, which occurred in Edinburgh last month. Her soul was burdened with anxiety for the salvation of some who were known to her. She herself knew the real; the veil had been taken away for her; but this only made her more deeply sensible of the veil still hanging between her unconverted friends and the real; and she longed for the power to tear away the veil, so that they might behold the great realities the knowledge of which is eternal life, and ignorance of which is death.

Paul speaks of this veil:

"Even unto this day when Moses is read, the vail is upon their heart. This vail is done away in Christ. When their heart shall turn to the Lord, the vail shall be taken away. We all with open (unveiled) face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, as by the Spirit of the Lord."

The veil is unbelief. Men may accept the letter of revelation, while its truths have no authority over them. They are essentially without God in the world. They live as unconcernedly as though the truths of the Bible were fictions. Men do not receive the testimony of God concerning himself. It is a great moment in a man's life when he comes to realize that he is in the presence of a holy and omniscient Being. In the 139th Psalm we see the veil torn away, and the truth flashing upon the naked soul:

"O Lord, thou hast searched me and known me. Thou compassest my path and my lying down, and art acquainted with all my ways. Whither shall I go from thy Spirit? whither shall I flee from thy presence? The darkness hideth not from thee, but the night shineth as the day."

A man thinks that he is alone when other men are not present with him; little thinking that there is a Presence in the room with him, in comparison with whom all finite persons are the merest shadows. The Being that created him; that gave him the laws he has broken; the privileges he has slighted; the conscience he has seared; the Bible he has ignored.

Men do not receive the testimony of God concerning the world, its hollowness, its fugitiveness, its inability to satisfy the heart, concerning the worthlessness of its riches, the vanity of its honours. Neither do they receive his testimony concerning themselves; the high vocation for which they were designed; the true end of their being; the relation in which they should stand to God. Nor concerning sin; its blighting and darkening effect upon the soul. Whatsoever a man soweth that shall he reap; but men refuse to recognize the inevitable consequences of their acts when these consequences are not immediate. Men profess to be very matter-of-fact; to be guided by common sense; to be influenced by a reference to the facts of the case, and not by speculation. But it is necessary that *all* the facts of the case be looked at; and if the testimony of those who are most competent to speak is rejected, then certainly all the facts are not considered. A traveller looks down from the brow of a hill upon a beautiful plain; a pleasant breeze is sweeping over it, a fair river is meandering through it, all looks inviting; but an experienced physician says to him that there is a deadly miasma brooding over the plain, to cross it is perilous, to sleep there is fatal; here is a fact not so obvious as the other facts, but it would be very foolish in the traveller to ignore it. The wise navigator feels the need of looking at all the facts; it is not enough that the sea spreads fairly out before him, no reefs are visible, the chart indicates no sunken rocks, the breeze is in a right direction; there may be a current which, if unregarded, will take him to destruction. Many of the most important acts in the constitution of the very world we live in, have been overlooked for nearly sixty centuries, and now that they are taken knowledge of, they are revolutionizing society. How little reason has man to presume that he knows all the facts of his condition! how little reason has he to make light of proffered testimony when it comes from a reliable source! When Elisha and his servant went forth for a morning's walk, and the servant was alarmed at the sight of an enemy in great force, the prophet prayed that the eyes of his servant might be opened; this was granted; and how great was the amazement of the servant when he saw a celestial army covering the mountain with their chariots of fire! To the seraphim the whole earth is full of the glory of God. Angels are ministering spirits, sent forth to minister to them who shall be heirs of salvation. Lo, I am with you always, unto the end of the world, having all power in heaven and on earth. Blinded by unbelief, men have dealt with the disciples of Christ as though they had nothing but their own poor strength for their defence, and have been confounded to find that their utmost fury had no power to diminish the numbers of this consecrated band. Paul's eyes were opened on the way to Damascus to a certain fact which completely revolutionized his life; from that moment he found himself in an altogether new world. "If any man is in Christ, he is a new creature; old things are passed away, all things are become new." "The god of this world hath blinded the minds of them that believe not, lest the light

of the glorious gospel of Christ should shine unto them." "If our gospel be hid (its glory veiled), it is hid to them that are lost." When Hagar was in the wilderness with her son, and the water in the bottle was spent, she laid her son under a shrub and cast herself down at a distance, being unable to bear the sight of the child's distress; then God opened her eyes and she saw a fountain of water. The Gospel reveals to us the fountain of life springing in the midst of the desert of this world; we hear the voice of Jesus saying, If any man thirst, let him come unto me and drink. The man who, digging in a field, found there a hidden treasure of immense value, went and sold all that he had and bought the field; there was a vast difference between his estimate of it and that of others, because he was acquainted with a fact which was hidden from them.

It is most saddening to one whose eyes have been opened to the real facts in men's condition and prospects, to see the pains taken to keep them ignorant of these facts. Look at the literature with which they are so copiously supplied; the newspapers which are prepared for their daily entertainment; how sedulously and carefully is the testimony of God excluded from their observation! Oh, how important that they who really know the Gospel should bear an emphatic and unequivocal testimony to it, and strenuously resist the attempts made to nullify their testimony!

A time of revival is a time when this veil is suddenly torn away for many, who find themselves at once in the presence of Him whose eye is as a flaming sword, and who knoweth all their works. A day of revival is a day of judgment, according to the fulness and power of the Spirit's working.

INSTRUCTIONS TO A SEEKER.

You seek salvation. Let me call your attention to two statements of the Scripture: 1st, Many shall seek to enter in and shall not be able; 2nd, Ye shall seek me and find me when ye shall search for me with all your heart.

Seeker.—Is it not said that "he that seeketh findeth"?

Teacher.—Yes.

S.—How does this tally with the words you have quoted, Many shall seek to enter in and shall not be able?

T.—When once the door is finally shut it will be in vain to seek admission. There is a time when salvation may be obtained; afterwards it is too late.

S.—How do I know but that it is too late for me to seek?

T.—Seek with all your heart, and you shall find. Jesus has said that he will in no wise cast out any that come unto him. He that believeth hath everlasting life. They who seek and find not, are indeed awakened to a sense of their need, but they do not come in faith to Jesus. It is not Christ they desire, but simply deliverance from wrath. So that if any one is sincerely desirous of the salvation that is in Christ, he may rest assured that there is nothing in the Scripture to hinder the exercise of confidence, and everything to encourage it.

S.—Well, I wish to find the salvation that is in Jesus. But I am not sure that I am seeking it with all my heart. I have no great amount of feeling on the subject.

T.—If you are willing to trust yourself entirely to Christ, to receive him as your Lord as well as Deliverer, to give him the entire control of your future, to abandon in all things your own will in favour of his, this is good evidence that you seek him with your whole heart, even though you may have but little emotion.

S.—I think I am willing. But is all this necessary? Why is it put so very simply in the Bible—He that comes, he that believes, he that looks, he that receives, has eternal life?

T.—It is a very simple matter. Take the expression 'receives Christ.' The sinner receives Christ, not merely forgiveness, not merely peace, not merely hope, but Christ himself. In what sense does he receive him? As a visitor who comes to you, leaves a present, and goes away? Not so. As a counsellor whom you may occasionally consult? Not so. But you receive him as a shipmaster on a lee shore, conscious that his ship is driving to destruction, receives the pilot who knows how to guide her by an unseen channel into a haven of rest. As a patient who feels himself in the grasp of death, receives the experienced physician who is able to save him from that grasp. As the Prodigal Son receives at once the love, the assiduous care, the protection, the authority, of his father to go with him to the end of days. We receive him as our Shepherd, Saviour, Lord. 'Except a man forsake all that he hath he cannot be my disciple,' says Jesus; from this it is evident that faith in Christ means self-renunciation.

S.—Is not repentance necessary? And does not this demand time?

T.—Repentance is indeed necessary, but repentance is involved in such a course as I have pointed out. Suppose the Prodigal Son had sent word to his father to this effect: Father, I have sinned against heaven and before thee, and am now engaged in repentance; the longer I think about it the more my sins come into remembrance; I have entered upon the work, but fear it will take a long time; as soon as I have accomplished it I will come, unless I should previously perish with hunger. To such a message the father would reply: I think very lightly of your work of repentance. The best proof of repentance will be to return at once to me and submit and receive forgiveness. Repentance means a change of mind relatively to sin; the essence of man's sin is in keeping away from God; repentance will bring him quickly to the feet of God.

S.—But faith, we read, is the gift of God. And faith is absolutely necessary. So, before we can take a step in this matter, we must get this gift from God.

T.—The Gospel does not say, First seek faith and then seek salvation, but the command to all is to seek salvation, that is, Christ. Let your attention be given not to faith, but to Christ. How does a man get confidence in one whom he has hitherto mistrusted? By looking at the evidences of the man's goodness; by receiving testimony regarding him; by recognizing the injustice of his past thoughts about him. We get faith in Christ by looking at Christ, by receiving the testimony of the word and the Spirit regarding him. He, the Spirit, shall testify of me, says Jesus. You feel your need of a Saviour, and Christ is presented to you as the only and all-sufficient Saviour; the evidence of his willingness and power is shown to you; you are enabled thus to see him in some degree as he is, and you confide in him. It is a great mistake to occupy yourself with faith, instead of occupying yourself with Christ. Many have been kept out of the Kingdom for a long time by this error. The question is not, Have I faith? but have I Christ? Faith is a nonentity apart from its object. We never can have faith while we are looking for faith. Let faith go, and look to Christ.

It is in connection with the activity of your own powers, it is in looking unto Jesus, that the Spirit of truth enables you to see him as he is, worthy of confidence. The Spirit does not believe for you. Belief is the heart's reception. You receive Christ as you would receive a physician when his claims to your confidence are made evident. Men are always exercising faith in themselves or in others; it is this very faith that Christ demands. It is the gift of God, because without divine illumination the confidence of the sinner will never centre in Christ. But faith cometh by hearing, and hearing by the word of God; that is, it comes by testimony. The wages of sin is death, the gift of God is eternal life. It is a gift and is to be received; faith is simple reception. The Gospel is the glad news of salvation freely offered to all.

S.—By salvation I am to understand forgiveness.

T.—Mere forgiveness would not be salvation. It would be deliverance from the wrath of God due on account of past sin; but unless the sinful nature is taken away, the sinner will presently get back into the very abyss from which he has been taken. The life eternal which God bestows in Christ, is love divine entering the heart to give not merely assurance of forgiveness, but guidance in the way of righteousness.

S.—But how is a man to know that he has got salvation?

T.—He that believeth hath the witness in himself. When a patient fully submits to treatment, the responsibility of healing him is with the physician. When you surrender yourself in faith to Christ, Christ will see to it that you have knowledge of the fact. But your reception of him must be unconditional; you must not say in your mind, If he will give me joy, then I shall know that he is true; for such stipulations are contrary to faith.

S.—But suppose, after believing, that I have not peace, or joy?

T.—Rather suppose that you have. Or else suppose that you have not fully given yourself up to Christ. Christ is really offered; he is really yours if you really take him. Heaven and earth may pass away, but not one jot or tittle of God's word.

HOLINESS IN CHRIST.—II.

Every one who takes the word of God for his guide will, we think, admit—

1st—That Christ leaves his people in the world to be his representatives, to be in his stead, to carry on his work, to be like him in purity of motive and holiness of life.

2nd—That Christians generally are living far below this standard, and that the wide difference between what Christ intended his people on earth to be and what they really are is a fruitful source of evil. It stunts the growth of the believer, is a stumbling-block to the seeker of salvation, and deprives the world of the rich blessing it might receive if God's people were walking in the light of truth and holiness, and exhibiting something of the self-sacrificing love of the Saviour.

3rd—That Christ is able to make his people what he intended them to be; if he be not able to do this, then Christianity is a failure.

This is the will of God, even our sanctification. But God does not will things that are impossible; the simple fact that he wills them makes them possible; if he wills my sanctification, he has, in some way or other, made provision for the accomplishment of his holy purpose.

The believer, if he be worthy of the name, believes that Christ has all power in heaven and in earth. He had infinite power all along, but with his exaltation as the Redeemer of mankind and the Head of the Church he was vested with new powers, led captivity captive, and received gifts, of the most wondrous character and worth, for men. When Christ vanquished sin, it was not for himself that he overcame it, for he knew no sin; it was for us, for you and for me, that it might not have dominion over us. When Christ conquered Satan in that greatest battle the world ever saw, he did it so effectually, the victory was so complete, that we have only to resist the devil and he will flee from us. A wonderful statement, one that would throw a flood of light on this subject if it were duly considered. It shows us plainly that *we* have not this great battle to fight. The victory has been won: we are to gather the fruits and reap the benefits of it, and ascribe glory, honour, power, and majesty to him who gained it for us.

Christ is able to make his followers all that he would have them to be in this world, if they would but yield themselves unreservedly to his guidance and control. The man out of whom the legion of devils were cast had them *all* turned out. If some of the devils had been left in him to torment him, he would not have been saved from them at all: it would not have been said of him that he was clothed and in his right mind. If a house in Bombay has for its tenants bad characters, leading wicked, riotous lives, threatening to bring the house down in ruins, and giving it a vile reputation, it will, if a virtuous family are to come to live in it, need to have all these bad people swept clean out of it, and removed as far from the neighbourhood as possible. There is the clearest evidence that any man could desire to have that Christ is able to save his people from the power of some sins. The divine power that is able to deliver me, has delivered me, from the power of some sins, is surely available for me for deliverance from the power of other sins. Or am I to draw a line somewhere about the middle of them, and say that Christ has delivered me from all on this side of the line, but from all on that side of the line he is powerless to deliver? A most dishonouring testimony to give, yet it is given with the most amazing self-complacency. If we have got deliverance from the power of any sin, we got it by placing ourselves in the hands of Christ, by consenting to part with it, and being anxious to get rid of it. The blood of Christ would cleanse us from

ALL sins, if we were only willing to part with them all, and were really anxious to be delivered from their power. The trouble is we are not at all anxious about them, have nothing like an intense desire to get rid of them. We don't want to forsake *all* and follow Christ.

Seeing that the professed people of God are living so far below their privileges, and that disastrous consequences to the Church and to the world follow: and seeing that the Lord calls, in the most impressive and unmistakeable manner, his people to a higher, holier, and happier life, and has made abundant provision for our attainment of it, are you, my brother, just doing the right thing in asserting positively that we cannot attain to it? Are there not enough of difficulties in the way of the humble believer's attaining to the blood-bought rights of full salvation, without your standing between him and God, and insisting upon it that the thing cannot be? Are you not flatly contradicting God?

"Perfect peace is not to be had in this life" is a statement that some Christians allow themselves to be responsible for. "Thou wilt keep him in perfect peace whose mind is stayed on thee" is God's clear statement. Which of these voices shall I hear and obey? God says "Whoso keepeth his word, in him verily is the love of God perfected." These simple words, containing the grand truth that in receiving God's word into the heart we are made partakers of the divine nature, and receive God himself into the heart to make his abode there (John xiv. 23), appear to shock many who are not prepared to receive them for themselves.

The short of the matter is that all these perfections are the gifts of God. They are not the outcome of Christian experience, or the development of something in the believer. They are all in Christ, and are ours in virtue of our union with Christ. They are just as available for us at the beginning of our spiritual life as they are at any other time. A king is a king when he is crowned, not when he has finished his career as a monarch. The march of time simply shows us how he has used his power and kingly privileges.

G.

We here give a few of William Lamb's utterances taken from *Christ Our Life*.

"If Satan has power to pollute beyond the power of Christ to purify, I must give up the whole gospel as a fiction and a failure." "Our conception of the cross is appallingly low even yet; may God lift us all to the height of it! He is doing so now." "It is a sin, a great sin, to dare to take aught less than God has given." "All is mine now, at once, as I am." "I am determined that I will make a solemn experiment upon the cross and Christ. I wish to know what Jesus can do for William Lamb. I am now making that experiment." "Let people rail as they may, but entire sanctification is the great desideratum after all." "He that is not saved from self is only half saved." (Is he saved at all?) "If you would only forget yourself and boldly claim the whole purchase of your Saviour's death, nothing could keep you down."

Epitome of News.

SATURDAY, MAY 23, 1874.

—Mr. Johnson's narrative of his expedition beyond the N. W. frontier has appeared in the *Lucknow Witness*. The *Indian Statesman* says: "It shows the intense bigotry of the Mussulmans of the border and of Afghanistan, and the hatred both entertain towards Christians. This fanaticism was, however, under repression within Afghanistan, where it is evident the mandates of Shere Ali are completely respected, and his displeasure duly feared. But in the border country no man's life is safe, that of a Christian least of any. Had Mr. Johnson's disguise been penetrable or any of those in his secret betrayed him while he was within that wild region, he would have been cut to pieces. It is questionable if it be not discreditable to the Government of India that on the north-west confines of its territories such murderous and black-mail-exacting tribes should be tolerated. They themselves anticipate being subjected to the reign of law and order by the ever onward-pushing Feringhee, and hate us all the more for the anticipation. Indeed, that is a main cause of the intensity of their hatred."

—It is said that the Maharajah of Kuppoorthulla has gone out of his mind.

—*Statesman*: "A merchant, a native of Mandwee, named Pursoo Nagarsee, was informed by two natives, Trimbuck Khetsee and Tatia Ganpatrao, of a very beautiful woman possessed of immense wealth who was desirous of giving her love to some one with plenty of money. In accordance with this promise, so very fascinating to him, he went to a certain house on Thursday night at about seven o'clock, taking with him Rs. 10,500 in notes."

Certain persons set upon him and plundered him of all the money he had brought with him. The lady was not forthcoming.

—"A Secunderabad letter says that after the new railway line to Wadi has been tested this monsoon it will be handed over to the G. I. P. Railway Company, who will open it to the public positively in November next."

—*Times of India*; Dhoolia: "A new town is to be built for Bhosawul. The site chosen is that part of the village lands of Sattara situated between Holden's Cottages on the Taptee and the Government Telegraph Office on the north-western side of the station. Great care is to be taken that there shall be broad and regular streets, and that the houses to be built will be substantial and on some approved principle."

MONDAY, MAY 25.

—*Times of India*: "The name of the private of the 22nd Regiment who shot his comrade at Hazaribagh last week is W. Jackson. When taken before the Deputy Commissioner, he admitted his guilt, said that he had no ill-feeling against the deceased, and attributed the crime to drink."

—Same; telegram, Calcutta, 23rd: "Lord Napier paraded the garrison troops this morning, in honour of the Queen's birthday, and unveiled the Outram statue at the request of the Viceroy, who was also present. No rain in the famine districts. It is urgently needed everywhere."

—"A contemporary suggests that a recent American invention, a type-writing machine, might be made available in our Government offices. It is described as about the size of an ordinary sewing-machine, and is worked with keys similar to piano keys, and it is stated that an expert can write with it readily 100 words a minute. With two weeks' practice any person can write with it faster than with a pen. It is also a 'manifold,' as it can write twenty copies at once. This type-writing machine would enable a man to write 6,000 words in an hour, and as our baboos usually work six hours a day each man would write 36,000 words between 10 A.M. and 4 P.M.

—*Indian Daily News*: "On Monday last, at about five in the afternoon, a native woman, apparently of the Dome caste, arrived at Raja's Ghat, Bag Bazaar, Calcutta, and having left a little baby, which she had in her arms, on the bank, descended into the river for a bath. Immediately a scream drew towards her the attention of the people who were working above the bank, and they saw that she was being dragged away by a monstrous alligator, which it seems had been lurking in that place. They instantly ran down with clubs and sticks, but the woman and alligator were both out of sight before they could reach the spot. The cries of the child, which was between two and three years of age, at the sudden disappearance of its mother were very affecting to all present."

—*Lucknow Witness*: "The missionaries in Calcutta are still keeping up the out-door services, with some success among their European hearers, but thus far without any special result among the Bengalees."

—"A gentleman who has counted up the results of the American women's temperance movement thus far gives the following figures:—37 cities and towns entirely freed from the liquor traffic; 1,761 liquor-saloons in Ohio, Indiana, and Illinois closed; and 800 liquor-sellers not only reformed, but hopefully converted to Christ. Meanwhile the success of the work in the city of Brooklyn is attracting great attention."

—We find the following in the *Friend of India*: "What the coarse Madras correspondent of the *Indian Church Gazette* terms the unholy alliance of the Californian Evangelist with the Baptists and the London Mission has come to an end. It appears that Mr. Taylor made use of the pulpits that were so kindly lent to him to draw away the congregations of the various chapels."

It would be difficult to say anything further from the truth than this. Mr. Taylor distinctly enunciates his principles of action at the outset of his work in any place. An article regarding his work in Madras, in our last issue, shows what his course is.

TUESDAY, MAY 26.

—Madras paper: "The European population of the Madras Presidency is 14,505. This number is made up to a considerable extent of the men and families of the British Army, though the Mysore, Hyderabad, Nagpore, and Pegu divisions are not included in these returns. Madras Town has 3,613 Europeans. In no district except the Neilgherries does the European population amount to 1 per cent. of the total population, and in this district it is only 2·7 per cent. The Eurasian population of the Presidency amounts to 26,374, of whom more than one-half, or 13,534, reside in and near Madras. The Malabar district has 5,409 Eurasians, but in the inland districts the numbers are very small, ranging from only 109 in Cuddapah to 978 in Bellary."

—*Bombay Gazette*: "Further accounts of the new method of propelling street cars introduced in New Orleans are favourable in every respect. None of the objections usually urged against steam on the streets apply to this invention. Explosions are impossible. There is little smoke and no noise. The speed might be twelve miles an hour, but is limited to six. The motor is attached to the rear of the car, and the driver handles a small bar and the usual brake in place of the reins. The working of the machinery is so simple that it can be learned in five minutes. Ten dummies do the work of 180 horses."

—Here is an extract from Mr. Johnson's account of his visit to Affghanistan, given in the *Lucknow Witness*: "The next day we arrived at Bassowul, where there is an outstation of Shere Ali Khan's cavalry, consisting of a corporal and two sowars. While seated among the mule-bags in the serai a ressaldar came up to me and asked me who I was and whence I had come. I replied that I was a Christian faqueer from the banks of the Indus and that I was going to Kaffiristan. He said, 'I know you are from the cantonment at Peshawur.' This man would not give up his inquiry, but collected others about me. They all began questioning me. I said, 'I must tell you the truth even if I have to die for it. I am not a Mussulman, I am a Christian.' No sooner had I uttered the words 'I am not a Mussulman' than they all shrank from me as from an unclean animal. The Affghan said to me, 'I know you by your eyes, you Feringhee kaffir.' An old and respectable man, evidently the chief of the village, said to me very kindly, 'You need not fear, no one will kill you here in Shere Ali Khan's territory.' The corporal also said, 'All are allowed to pass here, kaffirs, every one.' The people of the caravan were in a great state of excitement and said, 'If this had been known in the hills, we should have been cut to pieces.' They joked much with my guide on his cleverness in bringing me through, and said, 'We must watch him closely at night, or the Pathans from the hills will kill him. The villagers now, hearing a Feringhee had come, began to assemble. I opened my box of medicines and began to dress the wound of a man who had been cut over the eye. They seemed favourably impressed with me and told me no one would harm me. My friends in the caravan at night placed me between the wall and the sacks piled up, and one slept at my head and one at my feet, saying if the night were safely passed it would all be well. I fell calmly asleep in the arms of a gracious, loving, heavenly Father, whose promises I had embraced before starting. The next day was Sunday. The women of the caravan gathered about me and implored me to keep well up in the kafilla, for if I lagged behind I should be murdered. We shortly reached the end of the 5th Munzil. It being Sunday, as soon as the caravan stopped I went aside to unite my heart and voice with God's people all over the world on that day. When I returned, the Ghuzni Pathan asked me if I had been to say my prayers; he then asked me questions about our religion. I took the Pushtoo translation of the English prayer-book and explained some of the principles of our religion to him. He then said to me after a pause, 'You people say that Jesus is the Son of God.' After a moment's pause I replied, 'Yes,' and then began to explain that Jesus was born by the Holy Ghost. They began to get excited and one fierce-looking Pathan said, 'For this word they are accustomed to kill.' I replied, 'I am ready for death.' The village people seemed kindly disposed and wished to make my acquaintance, but the caravan people would not let them."

—The Kurrachee correspondent of the *Times of*

India does not appear to be satisfied with the way in which the Mussalman complaint of the missionaries has been disposed of. He says: 'If a few of the scum of the city had sacked the Mission premises, and licked a few sanctimonious catechists, or possibly a missionary, well they would have had to pay for their whistle, and aspirants to martyrdom on a small scale might have been gratified.'"

—The Overland Mail Steamers of the P. and O. Company now leave Bombay every Friday, soon after 5 P. M.

—*Jam-i-Jamshed*: "The marriage of the Gaekwar with another girl, just arrived from Poona, is to take place to-morrow. Besides this he is to marry two other wives, as the astrologers have predicted that unless he marries five women no son and heir will be born to him."

—*Lucknow Witness*: "A Sheeah and Soonnee riot occurred on the 18th instant at Seetapore. We have not ascertained particulars, but understand broken heads were quite the order of the day."

Wednesday, May 27.

—A tigress and four young tigers have been shot near Kurakulla, by the sons of H. H. Aga Khan.

—*Times*, from a Russian newspaper: "Not many days ago we had an opportunity of seeing the petition of a whole country parish informing the government that if they were not allowed to retain separate administration they would join the dissenters settled in their neighbourhood. It is well known that in Southern Russia, too, whole villages have been lately embracing Protestantism, and that a seminary is forming at Berlin for the purpose of teaching German Protestant clergymen the Russian language, and educating them to act as missionaries among us. Worse than this, there is Countess M., a Russian Orthodox lady, and the mother of four children, who the other day told Lord Radstock that she had only learnt to love Christ from his exposition of the Anglican doctrine; that the Greek Church was so cold and stiff, and that she only now knew what it was to be a real Christian. Princess G., another Russian Orthodox lady, and the mother of two children, after attending Lord Radstock's Bible class, has been heard to exclaim, 'I only now know what the religion of Christ really is. It is Protestantism!' 'Yes,' added another Orthodox lady—Princess P.—'Protestantism is the only religion I ever understood. It is based upon love, not upon rite and ceremony, as is ours.' 'My dear lord, O pray teach me how to love Christ. Tell me, my dear Lord Radstock, how to make the necessary and proper distinction between the love I feel for my husband and the love I owe to Christ.' These words have recently fallen from the lips of Princess D., likewise an Orthodox lady, and the mother of four children. The above few authentic utterances will give the reader an idea of the religious condition of St. Petersburg society early in the year 1874. Balls are forgotten, and fine dresses discarded, the fair owners having taken to loving Christ and receiving religious instruction from a modern English apostle. Even the male portion of our fashionable society is beginning to be affected with a predilection for Protestantism. Lord Radstock is a man of 40, who in a fit of religious enthusiasm bestowed his whole fortune upon the poor, devoting himself to the spread of Christianity among the upper classes. He has lived much on the Continent, and made converts chiefly among Russians staying abroad. Encouraged by his success among our travelling countrymen, he has now come to this capital, and is desirous of converting its inhabitants to Christianity. Since he has been at St. Petersburg, he has daily received ten or twelve invitations to come and hold forth in aristocratic saloons on the doctrines of Christ. He has also been preaching in the American church, delighting a numerous female audience by sermons on Protestant truth delivered in the French and English languages."

—*Overland Mail*, May 8: "Mr. Plimsoll is not the only man puzzled with the ways of nautical inquiries. Here is the *Queen Elizabeth*, with her costly cargo, from India, run into a bay and wrecked, instead of rounding Tarifa Point, and, according to the unanimous verdict of the Court held at Greenwich, 'lost by the default of her master,' yet he is simply sentenced to lose his certificate for twelve months. There were allegations of drunkenness."

—"The fourth of the sermons on 'The Use and Abuse of the World and the Things that are in the World' was preached last Sunday afternoon (May 3) by the Archbishop of York, at St. James's, Piccadilly, to the largest congregation which has yet assembled at these sermons. In the course of his remarks (for which he took no text) the Archbishop referred to the seeming cruelty of some sports:—

"He said that when the laws of the country are so confused there need be no shame in confessing that a clear rule is difficult to find; for if it is unlawful to pursue rats in an enclosed space to their destruction, it was last week declared lawful to pursue rabbits to their destruction in a somewhat larger space. This, however, may be safely said—that some of the pursuits of the rich are in this respect worse than those for which the poor are punished, and his grace expressed a hope that the time is not distant when it will be matter of curious history that English gentlemen once used to publish it abroad with satisfaction that they and their friends had slain in two days 2,000 head of game—2,000 half-tame fowls, and each capable of pain, driven together in a wood to certain death. Nay, worse, history will record the sufferings of the trapped bird, released without a chance, wounded, wounded again and yet again, dead—no; not dead—picked up, fluttering and suffering still. This is the pastime for strong men! And for the women who make holiday over such a sport this is a case where one must be glad that thought is little and reflection runs shallow, for softness without pity is a painful study."

—The American steamship *Ohio*, belonging to the Philadelphia Steamship Company, arrived off Queenstown Harbour on May 6, from Philadelphia *en route* for Liverpool. The passengers who landed report that on April 30 a fire broke out in the hold, which was still burning. The hatches were made air-tight, and the flames in that way kept down. All the cargo on the upper deck is consumed. The vessel proceeded on her way.

Thursday, May 28.

—Two women were killed and five other persons injured by the fall of a wall on premises where a spinning-mill is being built at Byculla.

—*Calcutta* telegram, 27th: "The latest famine news states that persons supported by Government wages or by grain now number about 2¾ millions, including those on charitable relief. From parts in the west of Burdwan only are accounts worse. Distress is increasing there, but it is fully met. High-caste people who cannot work are being systematically relieved from charitable funds. There was a good rainfall on the 25th in Tirhoot, Chumparun, Monghyr, and Rungpore.

"The despatch of grain from Calcutta is completed. The transport from railway depôts to the interior will finish everywhere by the 20th of June. Only in Tirhoot is there much transport still undone. Piecework and grain payments are becoming general on all the relief works. There is a great demand for Government grain, 22,000 tons being sold monthly in Tirhoot alone. Besides the expenditure on grain, on charitable relief, and on works, about 60,000 tons of Government grain have been expended up to date."

—The *Pioneer* believes that "there is every hope of the Maharajah of Kuppoorthulla regaining his health. His aberration of intellect was the effect of suddenly giving up the strong stimulants to which he has been for some time addicted. Under the careful treatment of Dr. Warburton he may hope soon to be in a fit state to return to his ordinary occupations. He has, we hear, offered Dr. Warburton Rs. 1,800 a month to be Surgeon-General of the Kuppoorthulla State."

Surely the doctor will be satisfied with this proof of sanity.

—The Rev. Mr. Vaughan, Secretary Calcutta Church Missionary Society, has lately left for Europe after a residence of 19 years. The following is a specimen of letters received by him from enlightened Natives: "I am always very thankful to you for your kind exertions to save my soul from eternal ruin. I thought that at this time I would be able positively to give you the time when I would take the long-wished-for step, but I am sorry to inform you that my weakness prevents my doing so. I am not one of those who hold that baptism is merely an outward ceremony and not required for our salvation, yet such is my weakness that I cannot make up my mind to sacrifice a little earthly comfort for its sake. I am fully aware that I am pursuing a wrong course, and that if I wait, and delay for a 'convenient' time, that time may not come to me at all; but what shall I do? I have been delaying for a long time to confess openly the Saviour, to whom alone I look for salvation; I need nothing to be convinced that I am doing wrong, and yet I cannot go up boldly to you to receive baptism."

Friday, May 29.

—The *Golconda*, with our next Mails, left Aden for Bombay Wednesday at midnight.

—Imprisonment for debt is abolished in Russia.

—Deaths last week, 341.

—The *Bombay Gazette* says that on Wednesday last Mr. Souter sent for Jalbhoy, whose Life of Mohammed he had taken possession of in February, and told him he could carry away the books and do what he chose with them.

—The Paris correspondent of a contemporary gives the following description of Gustave Doré's new picture in the Palais de l'Industrie:—"It represents a Roman circus in the dead of night, after all the company has gone, wherein Christians, male and female, have been massacred by lions and tigers. The wild beasts gorged with their prey are playing with the undevoured corpses of the victims. In a deep blue Italian sky, studded thickly with diamond-like stars, is seen hovering a legion of angels, come to seek the souls of the martyrs. The way the light and shade of this boldly imagined work is managed is truly marvellous."

—"It is at length definitely settled that the pilgrimage made by the Roman Catholics of England last year shall be renewed this summer; its destination only will be altered, as, instead of Paray-le-Monial, the archiepiscopal city of Sens will be its destination."

Selections.

"AS THE TRUTH IS IN JESUS."

(*Extract from Mr. Pearsall Smith's reply to Mr. Lockhart—"Christian," June* 30, 1873.)

The object of our teaching is to bring Christians to the point of a *completed* consecration of themselves to God, and to that which *then* only is possible, a full unwavering trust in the promises of the Bible. We will gladly yield, for the time, our own impression of any ninety-nine passages which we think teach this consecration and faith, if a Christian will but accept the hundredth text and live it out. Suppose, for instance, for a moment, that we yield to the suggestion that to "walk in the Spirit," with its result, "*he shall not fulfil the lusts of the flesh*," is not to be accepted by the Christian as a possible life. Let us also say that to "awake to righteousness and sin not," to "dwell in love and in God" (1 John iv.), to abide in Christ, to "walk in the light," and numberless similar passages of Scripture, do not, *though God's promises are always larger than his commands*, promise full deliverance from the power and practice of known sin, as *we* suppose that they do. Give us the benefit, for the time, of but one text, and meet its conditions fairly and fully, and all that we are really strenuous about is granted. To simplify it, select a prayer or benediction. Do not let the reader evade its plain, simple, obvious meaning, or turn the edge of the Spirit, but, impossible though it now may seem, *keep on your knees before God in faith* till you can understand and grasp it: "Create in *me* a clean heart;" or, "Renew within *me* a right spirit;" or, "*And the very God of peace sanctify you wholly: and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you*, WHO ALSO WILL DO IT:" or this, "Now the God of peace, that brought again from the dead our Lord Jesus Christ, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ."

Now the real question is not whether any have a correct interpretation of all or any single passages, but (1) whether God can keep us from conscious sinning, using that term in its acceptation by the first hundred Christians you meet, a deliverance from that which brings a sense of condemnation? (2) whether He proposes in the Scripture to do it? (3) and, if so, whether what He proposes actually contains also the available resources for accomplishing it? (4) and how a saint is practically to accept these divine resources? In short, how shall I answer the two questions "Shall *I* continue in sin that grace may abound?" (Rom. vi. 1), and "Shall *I* sin because we are not under the law but under grace?" (Rom. vi. 15.)

I would now, in all kindness, ask those dear Christians who honestly and conscientiously object to our teaching, What *do you* believe about the inevitableness of sinning? If *our* interpretation of Scripture is wrong; and if the thousands who testify that they now find victory where before they found failure, and maintained practical communion with God where before it was intermittent, are also wrong,—have *you* a scriptural plan which secures in your own experience your own standard of attainable deliverance? It cannot be a grateful task to you to try to pull down what, if we may believe many sober, thoughtful, and eminent men who have always heretofore enjoyed the confidence of the churches, is bringing blessing to so many souls, and yet yourselves to present nothing *more* effectual.

And now, as to the special inquiries of Mr. L.'s letter, we do teach that Peter and Paul had learned victory over sin (see 1 Pet. i. 22; iv. 1—3; 2 Pet. i. 3, 4; Gal. ii. 20; Thess. ii. 10, etc.) as to the character of their lives, not asserting of them, and *far less of ourselves*, that there was no lapse of faith, and consequent failure, in their victorious lives.

We do suppose that since Paul was "dead," and his life "hid with Christ in God," he could honestly say "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God." We think that this goes fully as far as the passage referred to in Mr. Lockhart's letter as incorrect: "The natural will being dead, the agony of a divided purpose and life is gone; for now our glorious motive-power, God's own will, works in us (freed from internal opposition), even though *still subject to external assaults*, and, *through want of watching unto prayer, liable to a revival of the old slain will*" ("Through Death to Life," page 16).

I suppose that the Paul crucified to the world, and the world to him, could have said "The soul surrounded by temptation and defilement feels itself SOMEWHAT as a dead miser in the presence of a bag of gold; *not indeed without liability to sin*, but with an actual deadness of soul toward it."

A person at Mildmay Conference came to me in much disturbance of mind in reference to the last quotation from "Holiness through Faith"; I simply asked "Are *you* not in your moments of most full communion with God, in reference to sin, '*somewhat* as a dead miser would be in the presence of a bag of gold?'" *He felt that he was,** and we dropped the subject.

If Peter or Paul at any time lost this experience of walking in the Spirit, I presume that they felt as one did (whoever is personified in Rom. vii.) when, in the agony of a sense of continuous failure, he cried out "O wretched man that I am, *who* shall deliver me from the body of this death?" And I suppose that they regained the life of full communion and victory as quickly as the same person must have done when, without time for explanation, in the tumult of his joy in a restored walk of deliverance, he exclaimed, "I thank God, through Jesus Christ our Lord." I judge also that it was followed by an habitual experience, such as that of Romans viii.

I do not know how soon or suddenly the Galatians escaped from a walk in the flesh to walk again in the Spirit, but Paul could only urge them to do it *at once*, and they probably knew distinctly *when* the travail of Paul's soul was accomplished, by their realization of Christ being formed in them (Gal. iv. 19).

No condition of grace involves freedom from danger of anger, pride, covetousness, etc. The death of the flesh is not in the Scripture represented by the word involving absolute death (*θανατος*), but by the word indicating suspension of present vitality or power (*νεκρος*). The old life may start into activity at any moment, through the open avenues of the senses, or the mind or the affections. When the apostle speaks of "the body of sin" being "*destroyed*," the word means "rendered inoperative," or "nullified"; but it is evidently effectual in its *practical* results, so that, in accordance with the design of God, "henceforth we should not serve sin."

If we have "set up a human consciousness as our standard, instead of the holy Word of God," let those judge who read the Bible with the holy realization of deadness to sin, and expectation of deliverance from sinning. The Bible standard is above what we can grasp or state. The entrance on this life of full faith is simply *a removal of the obstacle to the growth of the soul, not a finality.*

Almost if not all the difficulties brought forward by correspondents have been fully answered, and mostly negatived, in the books referred to; as for instance:—

It is the privilege of the believer to complete an incomplete consecration to God at the next succeeding moment.

Then a faith, hitherto impossible, becomes practicable.

This completion of consecration and faith involves a new and victorious range or level of Christian experience.

Sinless perfection is *expressly repudiated.*

The *death* of the flesh, *not its perfection*, is our aim.

The life we point out is the *commencement* of a true and healthful progress of soul, not its completion.

Deadness to sin is liable at any moment to be lost, by a lapse of that faith which accepts practically our position in a dead and risen Saviour.

Conflict with the power of Satan becomes more intense as we go on, the difference being that we now have victory, *not* that conflict has ceased.

When our most careful and explicit *caveats* are overlooked, I cannot see any advantage in publicly discussing as if they had not been written.

Examine the pages of doctrinal controversy generally, and we will find that most of it is fighting windmills set up by ourselves, not our opponents. It may be that unwittingly I have done so myself.

As I write, a most intelligent, well-instructed lay preacher, who has for many years read the writings now under the ordeal of criticism, remarks to me that he never gathered from them a single impression such as seems to have reached others on the points named above. He had not entered into the *experience* of full trust, but, in common with many others, he understood them to teach the contrary of what others now understand. I mention this to divide the responsibility of misapprehension between my imperfection of statement, and my brethren's imperfection of understanding. —*Christian, July* 10.

* In a revised edition of "Holiness through Faith," now in the press, I had omitted or modified this expression, simply because it was misunderstood.

"HOMEWARD BOUND;" OR, "THE HEART WON."

Far away on the trackless ocean, many, many miles from sight of land, a ship is on her homeward passage from Australia; she is the bearer of many a home-sick weary one, but none so anxious for a sight of home as Jessie, from the hills of Fife.

Years ago the iron hand of poverty had forced her family to sell their dearly-loved little farm and leave their native land in search of employment over the sea. With breaking hearts they bade adieu to all that was dear to them, and, after many years of hard toil, they are now homeward bound, having repurchased their little farm in Fife. Far up in the bush they laid the body of the valued wife and mother of the family in the cold ground, and Jessie had early to take upon her the care and toil of her father's young family. She had left Scotland a blooming girl in her teens, now she is returning worn from the roughing life in the bush, a fatal disease, too, having laid its relentless grasp upon her still youthful form.

But Jessie heeded little the racking cough that gave her weary days and sleepless nights, and often she would smile and say, "I shall be well when I get home and see the hills o' Fife again." Her father's strong arms carried her daily on deck, where she lay watching the waves that bore her onward towards her desired haven; and when the roughness of the weather or her own weakness made it impossible for her to be on deck, she would watch with an intense yearning for the first sight of land, and at times she fancied she could see the outline of the hills of Fife from her cabin window. As days passed on, the sick one got more weary and faint, and her father saw with sorrow that she must be taken to a hospital as soon as they got to land. It was hard to convince Jessie that this was necessary; the deceitful nature of her disease giving her fitful gleams of strength, and a little relief from her cough blinding her eyes to the fact that she was so very ill; and when at length she did reach Edinburgh she could scarcely be persuaded that, for a time at least, she was unfit to continue her journey.

In great grief her friends left her in a ward of the infirmary, while they pursued their journey without her.

I was in the habit of visiting the infirmary, and there I first saw Jessie, the very day she was left there by her friends. I had just entered the ward, and had been greeted by kindly smiles and welcome looks of recognition from some of the suffering ones, when my eye rested upon one who, though a stranger, at once awakened my deepest sympathy. She was sitting up in bed; her face, which was intelligent and pretty, glowed with the excitement almost of despair, as she rocked herself to and fro, from time to time, and then threw herself, exhausted, on the pillow in a paroxysm of weeping. After a word or two with some of my old friends, I quickly crossed the ward to where she lay, and, after a little tender soothing, she told me, through her tears, the story just related, every now and then clasping my hand in almost childish weakness, and saying, "Oh, you'll get them to take me hame; I must see the hills o' Fife again." With a promise that I would speak to the nurse about her and see what could be done, I left her a little comforted.

As I went out I called the nurse aside and asked her what the doctors thought of Jessie's case. "Oh," she said, "both lungs gone, and no hope of recovery; and my own thought is she will never be off that bed." A strong desire filled me to return to that sad, lone, sick one, and tell her of Christ. I had listened to her tale of sorrow and seemed unable to do anything but sympathize, and I had failed to tell her of the only One who could satisfy her weary heart. I remembered I had some grapes with me which I had brought for another patient, so I went back to her and put them on her pillow, saying, as I did so, "Jessie, do you know that Jesus loves you?" "No! for if He did He would have taken me hame to Fife, and not left me amongst strangers." "Did any one ever speak to you about Christ in Fife?" "No!" "Did anyone in Australia ever speak to you about Christ?" "No." "Well, Jessie, perhaps God sent you to this hospital to hear about his beloved Son, who loved you so much that he died for you, and He wishes you to be with Him for ever in a land far more beautiful than the lands of Fife." She shook her head as if incredulous, and said, "You never saw my hame." "No, Jessie, I have not, nor have I yet seen the home that God has prepared for those that love Him, but I have read about it, and I know it is more beautiful than any home on earth. Here you would, if spared a little, have many a weary, suffering day, Jessie; but there 'God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away'" (Rev. xxi. 4). Visiting hours were over, and, having told her of Him who could save her and make her happy for ever, I left with her a little Testament, in which I had marked for her some passages, and came away.

It was several days till I could again visit the hospital. I went, in prayer that the Lord would give me the right word to meet Jessie's case. I found her much in the same state as before; her father had been seeing her, and she had again passed through the disappointment of being left behind. I felt it was best to try and interest her with something outside her own sorrowful circumstances, so I spoke to her, as I would to a child, of Jesus, of whom she seemed quite ignorant.

Soon she was melted by the tale of what He had suffered for her, and through her tears said softly, "I never heard of such love. I thought there was no one could love me like Jamie," she said, pointing to a little ring on her finger; "he gave me that when I left Scotland, and he has waited for me all these years, and he came in to-day to see me, but I never heard of love like Christ's: it's more than any earthly love, far more."

I rested my head upon my hand and let my tears have their own way, while I silently thanked God that the exceeding beauty of Christ had won this weary, sorrowful heart. I had felt powerless to help her, but God had given her soul to grasp at once the most blessed of all gospels, for it was the person of the One who had died for her that had captivated her heart.

As I was leaving the ward, she called me and said, "Will you write home and tell them I've got One now who is more to me than the hills o' Fife—or Jamie," she whispered, as the colour mounted to her cheeks, "though he knows I love him well." Then, after a moment's thought, she said, "No, the Lord will give me strength to write myself, for none of them know Christ."

It was a week till I saw Jessie again; a great change had passed over her face, it was calm and sweet, but the lines of death were on it and her

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voice was feeble. She seemed not as usual to notice me as I entered the ward, and I had to lean over her and whisper, "Jessie, dear, you're very weak to-day." "Yes," she said smiling; "I'll soon be home,—not to Fife," she added quickly, as if fearing I might misunderstand her, "but to see His face. Oh, tell me more about Him!"

We had a blessed hour together. I shall never forget it. We feasted upon our meditation of Him who is "altogether lovely, the chiefest among ten thousand." I felt we should never meet again, for I was to leave Edinburgh for a time; I almost feared to tell her, for she seemed to cling to me, but she answered "He is enough: He saved, and then He satisfied."

She seemed exhausted, so I left her for a few moments to speak to a suffering one at the other end of the ward. As I was going out at the door I turned round to take a last look at Jessie. I saw she was asleep, her sweet face like a piece of chiselled marble, a smile upon her parted lips: she was "homeward bound!" I involuntarily went up to her bed, and gently pressed a last kiss upon her pale forehead.

A few days after I had left home I got a message from a sister in the Lord to say "Jessie has gone home full of joy!"

Reader, do you know anything of the Christ who first saved and then satisfied Jessie? Has He saved you? or is your heart bound up with some earthly love, or in some cherished home, to the exclusion of Christ? The earthly friend may disappoint, and the earthly home pass away from your hands, and "what then?" You are left desolate, for you have no Christ. As one said, "Give me Christ and I have everything, but give me everything without Him and I have nothing."

There is nothing real, or lasting, or abiding, but Christ. Oh, if you have Him not, come to Him as a lost sinner; come to Him now! But perhaps you may say "Christ has saved me, but He has not satisfied me." Ah, I see you have not got Jessie's Christ, for He first saved and then He satisfied; and why is this?

Do you know anything of earthly love? A love that is satisfied with its object, and seeks nothing outside that object for its happiness?

To be in the presence of the loved one, to hear the voice of the loved one, to watch for the smile of that loved one, to be silent in the overpowering joy of that love. Ah, what you want is to have your heart captivated by Christ, to be so overcome by His exceeding beauty, like the Queen of Sheba when she visited Solomon, "there was no more spirit in her" (1 Kings x. 5); like Jessie, to say "I never heard of such love." Rest not, dear soul, in saying, "I am saved, and know it," for the Christ who saves can satisfy, and will satisfy if you give Him your undivided heart's affection. You cannot have Christ in the one hand and the world in the other. If you must have the world, you must have it without Christ. He can have no place in your ballrooms, your operas, your concerts! You must go there without Him. One said to me lately, "I know I am saved, but I can enjoy these things too." "Can you?" I answered, "then Christ could not; and you must be very unlike Him. Nor are you satisfied with Him, for Christ does satisfy me without such things."

Oh, if you knew for one hour what it was to have your heart filled and satisfied with Christ, you would not be seeking satisfaction from the amusements of a world that has crucified Him. "The end of these things is death" (Rom. vi. 21). "Ye cannot serve God and mammon" (Matt. vi. 24). K.

FRAGMENTS.—Prof. Christlieb at the Evangelical Alliance said: "The strongest argument for the truth of Christianity is the true Christian—the man filled with the Spirit of Christ. The best means of bringing back the world to a belief in miracles is to exhibit the miracle of regeneration and its power in our own life. The best proof of Christ's resurrection is a living church, which itself is walking in new life, and drawing life from him who has overcome death."

—In Caffreland there are Christians as well as Cannibals. A Scotch U. P. Missionary has six week-day schools in operation, and has gathered, out of eight heathen tribes, a candidates' class of one hundred and fifty. "In no case," he says, "has a heathen come to us. We have always and ever gone to them, living amongst them, sharing their hospitality, lending an ear to the concerns of their daily life, bringing to bear on them our utmost resources in preaching the Gospel all the while, as far as possible seeking personal contact, believing this the very best vantage-ground for leading them to Christ. Ignorance, prejudice, and indifference—that would have stood proof to the end against a solitary address or a flying visit—were at last fain to yield to daily exhibition of truth, in which the sinner was driven from one refuge of lies to another, till he was finally shut up to salvation in Christ. Had we remained at home, I do verily believe nothing would have been done at all."

TELEGRAPHIC NEWS.

London, 22nd May: In the House of Commons last night, Lord George Hamilton, in reply to a question from Mr. Fawcett, stated that Government intends submitting the Indian Budget this year considerably earlier than formerly.—A motion censuring Lord Sandhurst for receiving pay allowances during absence without leave was negatived after a discussion in which Mr. Gathorne Hardy defended Lord Sandhurst's conduct, and Mr. Horsman denounced the parsimony of the late Government in compelling Lord Sandhurst to refund the pay allowances received.—Parliament has adjourned until the 1st of June.

Paris, 22nd: After numerous attempts at combinations, all of which proved unsuccessful, the new Ministry has been constituted as follows:—Vice-President of the Council, and Minister of War, General Cissey; Minister of Foreign Affairs, Duc Decazes; Minister of the Interior, M. Fourton; Minister of Finance, M. Magne; Minister of Agriculture and Commerce, M. Grivart; Minister of Public Instruction, M. Cumont; Minister of Justice, M. Tailhand; Minister of Marine, Admiral Montaignac.

London, 23rd: The authorities in Chili have released Captain Hyde, the captain of the English coasting steamer which lately capsized on that coast. The indemnity demanded by the British Minister has not yet been paid, but the question is under consideration.

Paris, 23rd: Owing to the failure of M. Goulard's attempt to form a new Ministry, Marshal MacMahon completed the Ministry as already telegraphed. The new Cabinet is of an essentially business character, and will prepare constitutional laws, leaving to the Assembly the question of the transmission of the Presidential powers. The recent crisis is expected to hasten the dissolution of the Assembly.—Prince Hohenlohe has presented his credentials to Marshal MacMahon, and amicable assurances have been exchanged. —*Obituary:* General Robert Law.

London, 24th: The following promotions in the Royal Artillery have been gazetted:—General George Campbell to be Colonel-Commandant, *vice* Sir Archdale Wilson. Lieutenant-Colonel Hill Wallace to be Colonel, *vice* Colonel Kemball. Major William Denis DeVitre, Lieutenant-Colonel, to succeed Lieutenant-Colonel Wallace. Captain Thomas Carr Fletcher to be Major, *vice* DeVitre. Captain Charles Hart Pickering promoted to Major, *vice* Major C.B. Branckenbury, who is placed on the Supernumerary List. Lieutenant Herbert Frederick Gaimes to be Captain, *vice* Captain *Fletcher*; and Lieutenant Henry Haughton Hardinge to be Captain, *vice* Captain Pickering.—*Brevet-appointments*:—Major-General Richard Cornwallis Moore to be Lieutenant-General, *vice* Sir Archdale Wilson. Colonel Sir Arnold Burrowes Kemball to be Major-General, *vice* Major-General Moore.

Madrid, 24th: General Concha is assembling his forces at Vittoria preparatory to making an attack on Estella, which the Carlists are entrenching. Don Carlos remains at Durange.

London, 25th: His Holiness the Pope is suffering from fever, and the receptions at the Vatican have consequently been suspended, pending his recovery.—His Imperial Majesty the Czar is visiting Ems.—Mr. O'Donell, M.P. for Galway, has been unseated.

26th: The Commandant of San José, Guatemala, has been sentenced by the authorities to be whipped and afterwards shot for the recent outrage committed by him on the British Vice-Consul.—H. R. H. Prince Arthur has been created Duke of Connaught and Earl of Sussex.

Paris 26th: A Bonapartist candidate has been elected for Nièvre.

London, 27th: Mr. Ashley, a Liberal, has been elected M.P. for Poole by a majority of nine votes.—His Holiness the Pope is reported convalescent.

Madrid, 28th: General Concha has now assembled an army of twenty-six thousand men at Vittoria, and is completing his preparations for a grand attack on the Carlist entrenched positions round Estella.

Berlin, 28th: Bishop Reinkens has opened the first Synod of the Old-Catholics at Bonn.

PASSENGERS SAILED.

Per P. and O. Str. *China, 23rd:*

For London.—Mr. H. Hormusjee Shroff; Mr. H. Wilson; Mr. A. J. Macdonald; and Major Bainbridge.

For Southampton.—Mr. and Mrs. Balfour; Lieut. Abercrombie; Mrs. F. Hore; Mr. and Mrs. F. Brumley; Mr. W. Jenkins; and Dr. Colden.

For Venice.—Mr. E. A. Hares.

Per P. and O. Str. *Avoca, 25th:*

For Southampton.—Mr and Mrs. Bentley; Mrs. Whyte, a lady, and two children; Mr. Beeching; Madame Bous; Mr. John Martin; Mrs. J. H. Wait; Mrs. Wooderoit and two infants; Mr. and Mrs. Southorpe; Mrs. Hesk; Surg.-Major H. Fitterson; a gentleman; Mr. T. Anderson; Mr. Clarke; and Surgeon Hastling.

For Brindisi.—Mr. Alex. Thomson; Mr. G. A. Summers; Mr. Samuel Bates; Mr. Edw. Walker; Mr. R. K. Williams; Lieut. E. O. Leach; Mr. Davidson; and Mr. M. B. Fielman.

For Venice.—Lieut.-Col. and Mrs. Bowen; Mr. W. Barton; Mr. R. S Hills; Br.-General M. A. Biddulph; Col. F. H. Smith; Mr. R. Rayner; Mr. J. Bickel; Mr. Ollivant; Mr. Clarke; and Surgeon-Major S. P. Woodfall.

For Suez.—Mr. A. Brent; Mr. West; and Mr. A. Barleben.

For Malta.—Mr. Churchill.

For Aden.—Lieut. F. B. Russell.

Per Str. *Hutton, 27th:*

For Liverpool.—Mr. and Mrs. Swornsbourne and 2 children; Capt. and Mrs. Weir; Mr. K. Lea; Mr. Hunt and 2 children; Mrs. Keating and 2 children; Mr. and Mrs. Spears; Mr. A. Lamb; Mrs. Allan and 2 children; Mr. Sturgeon; and Mrs. Woodward.

Per P. and O. Co.'s Str. *Simla, 29th:*

For Southampton.—Mrs. Christie; Mr. and Mrs. G. H. Bayly; Rev. W. J. Frennell; Captain and Mrs. Gostling; Mr. Greenwood; Mr. Richard Martin; Surgeon-Major Ferguson; Mr. John Williams; Lieut. Jobling; Mrs. Jobling and child; the Rev. W. Bonnar; Lieut. MacMahon; Mr. J. A. O'Shea; and Mr. J. C. Hammer.

For Brindisi.—Lieut.-Colonel A. H. Murray; Captain F. Coddington; Colonel Francis; a gentleman; and Mr. M. N. MacDonald.

For Venice.—Mr. J. Dyce-Nicol.

PASSENGERS ARRIVED.

Per P. and O. Str. *Cathay, 27th:*

From Venice.—Mr. C. Marcks and Mr. C. Phalempin.

From Brindisi.—Capt. Harcourt; Capt. Wynter; Mr. E. R. Wodehouse; Major Scott; Mr. L. Strange; Mr. C. W. Stewart; Mr. W. Hall.

From Southampton.—Dr. McReddie; Miss McReddie; Master McReddie; Mrs. T. B. Johnstone; Mr. R. K. Fuckle; Major A. T. G. Pearce; Lieut.-Col. Greig; Mr. M. Simpson; Mr. W. C. Dibblin; Mrs. Tatlock; G. Foster; D. Rodrigues; V. de Souza; and F. Mendes.

From Suez.—Mr. T. M. B. Patterson.

DOMESTIC OCCURRENCES.

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BIRTH.

GORAY—May 22nd, at Sharanpur, near Nasik, the wife of M. Goray, Catechist of the C. M. S., of a daughter.

MARRIAGES.

CAMERON—CLEARY—At Manchester, on the 27th April, M. J. Cameron, grandson of late Lieutenant-Colonel M. Murray, of Bombay, to Marie, widow of J. F. Cleary, of Bombay.

ANDERSON—COLES—May 21st, at Tanna, near Bombay, by the Rev. Ward Maule, James William Anderson, Lieut., 83rd (County of Dublin) Regiment, to Catherine Louisa, only daughter of Lt.-Colonel Gordon Coles, Bombay Staff Corps.

DEATHS.

CLOWSER—At Brighton, on the 29th April, G. L. Clowser, late of Bombay, aged 54.

WORGAN—At Clapham, on the 3rd May, Charles, son of Colonel Worgan, R.A., Bombay, aged 25.

O'BRIEN—May 19th, at Byculla, Charles Terence, son of Mr. Terence O' Brien, P. W. Inspector, G. I. P. Railway, Nimbora, aged 9 years and 8 months.

STEARNS—May 22nd, at Orange, New Jersey, U.S.A., suddenly of apoplexy, William F. Stearns, Esq., aged 40 years.

GUNN—May 22nd, at No. 28, Marine Lines, Bombay, Mrs. Anna Gunn, relict of the late Mr. John Gunn.

MACGREGOR—May 26th, at Middle Colaba, Bombay, Eliza Northbrook Campbell, only child of D. MacGregor, Esq., M.D.

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